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A Constructive Forward Movement Program.

H. E. Blair.

The Progress of Union in Korea.

Miss L. H. McCully.

Scriptural View of Denominational Divisions

W. B. Harrison.

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Contents for November, 1919.

ILLUSTRATION :—

The Korean General Assembly Frontispiece

CHURCH UNION

Editorial 221

A CONSTRUCTIVE FORWARD MOVEMENT PROGRAM

Rev. H. E. Blair 223

RESOLUTIONS CONCERNING CHURCH UNION... .. 226

HISTORY OF THE PROGRESS OF UNION IN KOREA

Miss Louise H. McCully 227

A SCRIPTURAL VIEW OF DENOMINATIONAL DIVISIONS

Rev. W. B. Harrison 230

WOMEN'S UNION WORK IN SEOUL

Miss Katherine Wambold 231

NOTES FROM THE FEDERAL COUNCIL

Miss Elizabeth A. McCully 232

RETIRING CHAIRMAN'S ADDRESS AT THE FEDERAL COUNCIL

Rev. E. J. O. Fraser 234

THE NEED FOR SOCIAL SERVICE

Rev. J. D. Van Buskirk, M. D. 237

THE KOREAN GENERAL ASSEMBLY, 1919.

Rev. F. S. Miller 239

THE BIBLE CORRESPONDENCE COURSE

Rev. W. L. Swallen, D. D. 241

NOTES AND PERSONALS 242

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THE KOREAN GENERAL ASSEMBLY. (See page 239.)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XV.

NOVEMBER 1919

No. 11

Editorial.

Church Union.

THE usual Summer and Autumn mission meetings have convened, conferred and disbanded. Their deliberations were more tense and serious than ever before, due to the present sorrows of Korea and of the world; for though the great contention on the battle field for physical mastery has subsided, fields for strife have multiplied whose contentions involve every precious interest and every individual of the human race! The former question "Why did not the Christian Church prevent the war?" has given place to others, viz: "Why did not the Church prevent Christendom from slipping from the welter of war into the slimy wallow of civil contention, where the advantage of one involves the peril of his fellow? Why did not the Church lead us safely past the morass or disclose to us the stepping stones for its safe passage to the highway of reconstruction, and on to the heights of truth where every precious thing for which millions of brave men died might be conserved?" These questions have been evaded by many and ignored by more, from whom answers might have been expected, while the multitude without has jumped to the conclusion that Christianity is a failure.

DURING the annual meetings above referred to some of us thought we saw a vision. An apparition, even the Spirit of Church Union appeared and spoke to the effect,—In 1914 the times called loudly for a man to prevent the war. Lord Grey responded but his noble utmost effort failed. Again in 1918 a leader for reconstruction was needed and President Wilson with others were summoned as most fit, but thus far they have failed. All the while within the shadow stood Christ Jesus who was importuned in prayer by many to undertake for the world's weal but could not for lack of an adequate body, for as the body without the spirit is dead so the spirit without a body, for practical effort in the earth, is dead. The only possible fit body for the Christ of God to work through is organic. A vine with its branches is an organism,—"I am the vine ye are the branches and my Father is the husbandman," said our Lord. Again, the human body with its head and vitally inter-dependent members is an organism,—"We are members one of another . . . and Christ is Head over all things to His Church, which is His body," affirms the apostle Paul. Yet again and more wonderful still, for no mortal mind can measure the perfections of the divine-human organism disclosed by Christ, to wit: "That they

all may be one, as thou Father art in me and I in Thee, that they also may be one in us, that the World may believe that thou hast sent me and hast loved them as thou hast loved me." The World's present-day contention that the Gospel must be discredited because it can furnish no down-to-date miracle here seems warranted in a way, in that Christ's provision was a Church embodying himself so vitally and completely that it should constitute a standing miracle looking upon which the World should recognize in its power of life and of love the very presence of Jesus Christ, sent by the Father of us all to be the Savior of the world, Who thus lifted up shall draw all men to Him.

INCARNATION is no new thing in the world. The Son of God, so far as we know, has always used a body for his ministries on earth. In a body he wrestled that night with Jacob and touching his thigh humbled him into a prince that had power with God to prevail. It was in a body he confronted Joshua "as captain of the Lord's host" before whom Joshua fell on his face and loosed his shoes from his feet. The eternal councils of redemption seem to have found solution in a body, "Sacrifice and offering thou wouldest not but a *body* hast thou prepared me,—Then said I, Lo I come to do thy will, oh God!" After his Advent Jesus Christ operated in the earth through a body until it became expedient to supplant it by another. Through His becoming "Head over all things to his Church which is his body, the fulness of him who filleth all in all." The meaning of this was manifested on the day of Pentecost when Christ's union with his Church was consummated and the Gospel was preached in demonstration of the Spirit and with power—thousands were immediately converted who had all things in common, shook down the barriers 'twixt Jew and Gentile, "turned the world upside down" and in three hundred years caused the capitulation of the Roman Empire!

ALAS that Christ's people, thus declared to be the Church of God with power, dazzled with the glamor of carnal prosperity, should have sold their birthright for a mess of pottage by proceeding to veneer with travesty every vital Christian truth and to lead the world into the night of the dark ages! Luther attempted a rescue, but succeeded only in part, a personal Lord Jesus Christ and the soul's personal loyalty to him being the fundamental and sufficing fact of Christianity, and not Greek metaphysics and philosophical dissertations concerning secondary truths *about* Him. Such are divisive and have resulted in hundreds of so called Christian churches, each claiming a superior virtue over all the others which warrants absorption of all the others, few of which are willing to be absorbed. This zeal without knowledge, the carnal competitive crowding and jostling, entailing waste of money, roots of bitterness twixt brethren and, worst of all, grief to the Holy Spirit through whose gracious help we alone have any access to the Savior, should be repented of with godly sorrow. This will insure an obedience to our Lord amounting to an abandon anxious to discover and take the place of lowliest service, to esteem other Christians and their denominations, too, as better than we or ours; like Paul be willing to "suffer the loss of all things" that our Master may actually become here and now in Korea and in the earth, "Head over all things to His Church which is His body," that so "the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me." Is not the Christ with His Church today? Yes, but possibly only in solution. The pure gold needs to be precipitated by obedience and minted that it may become the current coin of spiritual commerce! Is not the Church's Christ today a resurrected and living Christ? So Lazarus was resurrected and alive when bound into helplessness by grave clothes! Is it not possible that our living Lord is bound fast by denominational grave clothes? Are you and I willing, at any cost, to "loose Him and let Him go?"

A Constructive Forward Movement Program

Along Union Lines in Korea Mission Work.

BY H. E. BLAIR.

Church Union agreements in Canada and Australia and inter-denominational movements in the United States, such as the new Inter-Church World Movement, form an appropriate occasion for consideration of the progress of comity in our mission work in Korea, that we may get wisdom from the lessons of the past and plan adequate measures for the future. The spirit of the times is to be discontented with paltry measures. Schismatical attitudes are discouraged within the body of Evangelical Christendom. Inter-denominational and international movements are being born. Larger toleration among all orthodox brethren of Protestant Christianity is approved and destructive and sceptical methods on the one hand and divisive and narrow sectarianism on the other are more and more disapproved. The organization of world-wide religious campaigns, by those in position to do so, on a high plain of devotion, with faith that God is able and willing to bless and make fruitful these larger Christian efforts, as well as the individual preaching to individuals, gives promise of a better day and larger victory for the armies of the Lord. We in Korea should do our part. Here are promises of new supplies of men, money, and upholding prayer and sympathy. Here are fires burning which may rekindle dying embers in our own hearts that we may burn more intensely for Korea.

Retrospect. There was a time some years ago when Korea had her own little flame of enthusiasm over an inter-denominational forward movement of a similar kind. Among all missionaries a common heart-pulse drove on to an ideal that halted at nothing less than speedy transformation of this whole land into a Christian nation with one great Evangelical Church for the whole land. Denominational prejudices were forgotten and united effort,

prayer and mutual love and faith set in motion such a zeal as was glorifying to God and He rewarded it with a mighty revival within the Church and a great ingathering of those who were being saved. 1905-1906 were the years of special unity and fellowship. 1907 was the year of the Revival. 1908-1910 were the years of the great ingathering. Then came reaction. A few held back. Personal incompatibilities and denominational ambitions brought distress. Political changes brought difficulties and distractions. In 1912 the College problem brought distressing division and now for seven years we have been tearing down step by step what we began to build in earlier years. Divisive influences have stamped our hearts with feelings we fain would cast away. Our ideals would seem to be all but thwarted. Our hopes, can they ever come true? Beginning about 1912, except by way of denominational organization of our maturing constituency we have made but little progress. We must not judge any but our own hearts. We have all tried to do our best but we have made some dismal failures. Our efforts to do good have resulted in damage perhaps. Much has been accomplished but what a shame that the vision of 1905-1907 has not driven us on all the way till now! Why not repent a little of our desertion of this gracious cause of union, which is so in harmony with the spirit of the Gospel, and unite in prayer and effort again to seek the power and zeal of those earlier days. Why not plan for some generous getting together of all our enlarged forces with a purpose to offer ourselves anew in the spirit of 1905 for a new advance in coöperation and sympathy. Can we not plan such a program, restate our objectives and unite in prayer for God's commands to go forward?

General Principles. First, frank recogni-

tion of the new day of mutual toleration among the Evangelical denominations of Christendom. Destructive criticism all agree in ruling out. Faith in Christ and the Bible assured, and where conduct corresponds, we are agreeing to be more tolerant of divergent interpretations of the meaning of the Scriptures. Less emphasis is put on particular requirements of polity. Kindred branches of the Church are reuniting even organically. Large plans of union are on foot in various lands. Our Mission Boards are leading in this co-operation. The Inter-Church World Movement is a significant step in the progress of united effort. Protestant Christianity is re-binding its broken members to-day.

Second, we have come to a day of large things in the Lord's work. They are trying to put the Great War's full sized uniforms on post-war religion. Whatever be the full objective in the Churches' task of world Evangelization our home leaders dream of a full strength, united advance along the whole front; now to continue till it is done. Great plans are on but this does not eliminate the individual or his task. God commands individuals to go to the ends of the earth to preach; He can as well command a host to go. God approves raising funds to send out men one by one; He can as well bless the raising of sufficient funds to equip an army of His servants. God saves by individuals but He also publishes abroad His Gospel and sheds abroad His truth like permeating light. More complete mission study, larger gifts, more men, more prayer, better service, all are planned. Better equipped workers, schools and hospitals are proposed. There will surely be help for all our needs if we receive the proposed help in the spirit in which it is offered. Personal preaching must always lie at the base of all our building but the bigger and the faster and the stronger the Temple of God spreads abroad in the earth the better. With a rededication of ourselves to every tried principle that is good let us welcome this day of larger things without fear.

In the third place, the newly organized Churches of the mission fields have a right to participate in the inter-denominational and international movements of the Protestant world. They should also do their part. Baptist Christians in Burmah, Presbyterian Christians in Siam and Laos and Methodist Christians in India and Presbyterian and Methodist Christians in Korea too, all need the generous hand-clasp of the growing, world-wide, inter-denominational Christian fellowship. Their prayers and gifts should unite to swell the inspiration of the great plans that move the hearts of their brethren in Christian lands. Race barriers must be broken down in the brotherhood of Christ and the newer peoples of the Kingdom enlisted in the great forward movements of the Church. In some of these Korea should lead.

Objectives. First we are here to help create a wide-awake, devoted, capable, progressive, Church; a self-supporting, self governing, self-propagating Christian body; it should be orthodox in its great beliefs yet tolerant and helpful within the true fellowship of believers. It should be a Church freed from dumb provincialism and led by men of such high, efficient intelligence as will enable them to take their places side by side with the Christian leaders of China, Japan and the West. This community must be Christian through and through, of the highest type, proud of its faith and its Lord, assured in its heart that victory and nothing but victory is ahead for the Gospel and for God's people through the leadership of their living Lord, and yet, led on by the Spirit of Christ in glorious sacrificial service, seeking the sinful and lost and needy and recognizing that all the glory is His who is their Redeemer.

In the second place, it would seem that a united Korean Church would be necessary to give full life to the desired Christian Community. This was the Church of our dreams in 1905. For the great Churches of the home lands to be drawing closer together and the very sinews of war that enable us to carry on our work being lavishly furnished through

united efforts can we go stamping our Christian communities here with the divisive doctrinal differences that our home Churches would fain minimize among themselves? What right have we to arm Korean Christian brethren to fight each other when they should spend their time in loving united effort to win their whole land to Christ? Are the glories of a world-wide Methodism or the virtues of the particular standards of Presbyterianism so precious that they must be clung to at any cost? If divisions come among the Koreans later on we cannot prevent them, perhaps, but schism is sin and we at best can give them none too good an example of toleration and co-operation. No one dreams of forcing union. No one wants outward union only without inward spiritual unity. It should be willing and spiritual and physical too. Faith without works is no more dead than spiritual unity, so called, between competitive and often hostile denominations. The cry of the day is for definite, corrective efforts towards leading the Presbyterian and Methodist Korean Christians, before they drift too far apart, along the proper steps to perpetuate a united Korean Church. But if we cannot attain this all at once we should cling dearly to every arrangement of comity and fellowship and seek to make both the Korean and Foreign Federal Councils more helpful. It should be our greatest desire these days to get together again, beginning with the missionaries.

The third objective must be to so plan theological training as to accomplish and perpetuate this end. This is not a suggestion of some radical change. The Koreans are one in their direct study of the Bible and confident dependence upon it. All that is needed is to continue such generally accepted methods of instruction as will perpetuate a ministry able to fit into a united harmonious Church life. The Methodist and Presbyterian seminaries could go further and so unite on a common curriculum as to produce pastors of similar ideals and methods, with mutual love and respect, and both seminaries be the better for

the mutual help. Loyal support should be given to every effort to raise the standards and enlarge the influence of our theological institutions as they are, as long as they produce a generous, non-schismatic, wholesome ministry. Proper theological positions of teachers need not be ignored or violated. Yet theological teachers bent on propagating extreme ideas, whether ultra-orthodox or ultra-liberal, should in all fairness be retired. If, after a faithful trial, it is found that with the two seminaries doing work separately as they are they cannot preserve the production of a mutually harmonious ministry then theological training should be so re-arranged as to insure the desired end. A united, sympathetic ministry alone can make possible a united, sympathetic Church.

Theological training should also be advanced to such a standard as will produce men not one whit less capable and scholarly and devout as soul-winners and churchmen than the best men from Chinese and Japanese seminaries. By failing to provide the means we have in a sense deprived our Korean brethren already too long of such training as will relieve them from the embarrassment and shame they feel before advanced Japanese leaders. Proper care for the older grade of helper-pastors must not be allowed to deprive the Church of the immediate leadership of an up-to-date, educated ministry, in full sympathy with the older type of men yet strong in scientific grasp of the faith, and understanding the problems and movements of the day. Conservative critical methods applied in a constructive way should so arm the ministry with an intelligent faith, and with a scientific knowledge of the history and mission of Christianity, as will enable them to cope with all encroaching tendencies to unbelief and enable our pastors to take commanding positions of leadership among the highest classes of the land. And while missionary influence is dominant, a sufficient number of men should be trained in English as well as theology to enable them to join in and lead in international religious movements in the East, other-

wise we are limiting the proper influence of this wonderful Korean Church.

A fourth objective should be the magnifying of education in general and the production of such good schools and colleges as we can until we get back on the old union basis and unite forces. While we have been having our college trouble the Church has been losing out educationally, and our primary and middle schools have had to suffer all over the land. Pending political quiet and larger educational liberties we must hold all the points of educational advantage possible.

Fifth, industrial education and effort, both individual and co-operative, should be encouraged to form a financial basis in a solid and united Christian community which will be able to support the financial needs of an increasingly expensive Church.

Again in the sixth place, social movements of the highest type must be given their proper place in the Church life. Every social reform that Christianity demands should be inaugurated in proper season by the initial authorization and backing of the Church, that they may be stamped with the true Christian principles.

Seventh, medical work on a Christian basis

should have the full backing of the Church. Recognition of the advanced development along this line in the Severance institution is only their due and the success attained there should be a standing challenge to similar union efforts in other directions.

Immediate Steps. First, an effort should be made to arouse the missionary community to check the threatening tendencies to overthrow all union and community and to foster such reconsideration of the old union ideal as will tend to draw us all together again.

In the second place the whole problem ought to be put before the Koreans so that they can have a chance to decide somewhat their own fate in this matter. Material in Korean, such as descriptions of inter-church movements in other lands, translations of union creeds and politics now in use or planned in other lands and Scripture teaching on the subject should be prepared and published in the Church papers.

Lastly, a careful program of the necessary steps for gradual amalgamation of the Churches should be clearly defined and proper steps taken to accomplish these objects in their appropriate times, due honor being given to the rights of all concerned.

Resolutions Concerning Church Union

Whereas, the question of organic Church union has from time to time been before us and has this year been brought up again through resolutions adopted in a community meeting at Wonsan Beach; and

Whereas, there is still a wide difference of view among us regarding this question;

Resolved, that we commend this important subject of organic Church union to the prayerful thought of the missionaries and Korean Christians, that we may be led by the Spirit of God to the course which will best exalt Jesus Christ our Lord, and

Resolved, that we suggest the consideration of this topic by the various Churches and missions involved, with the hope that the Holy Spirit will bring us into unanimity as to whether the interest of the Church of Christ in Korea can best be served by organic union or by denominational Churches.

Resolved, that the above two resolutions be sent to the Korean Federal Council, and be printed in the *Christian Messenger* and the *Korea Mission Field*, and that they be offered for publication to the *Theological World* and the *Theological Review*.

History of the Progress of Union in Korea.

BY LOUISE H. MCCULLY.

The history of the progress of union in Korea is so inter-woven with the story of the revival days that the telling of one must necessarily include much of the other.

As many of the readers of the KOREA MISSION FIELD will know there are two prominent denominations at present working in Korea, Presbyterian and Methodist Episcopal, the former including four Missions, two from the United States; one from Canada and one from Australia, and the Methodist Episcopal both from the United States. The fact that the first representatives of these two denominations arrived in Korea the same year and shared in many ways the joys and sorrows of pioneer work, must have been a strong bond of union, and there are many evidences of the true "unity of the Spirit" existing between the missionaries of these two denominations.

The three centres in which missionaries of these two denominations started work side by side were, first Seoul, later Pyeng Yang, and lastly Wonsan. The pioneer work of preaching to a heathen people would naturally not call for much thought on the part of the missionaries as to comity or union. As the work developed however and the followers of the early evangelists became organized and churches came into existence it was but natural that the differences in Church government and organization should be apparent. Friendly relations that must always exist between true Christians were always seen but as the work developed there was a decided tendency to keep adherents of the two denominations separate, and there were not lacking evidences of party feeling and division among the native Christians of the two denominations . . . the same conditions over which the Holy Spirit grieves in the first epistle to the Corinthians, where He classes divisions as coming from the carnal mind and exhorts to a more spiritual life. This burden He laid again upon some of His children who

saw the tendency and prayed for the deeper work of the Spirit in the hearts of His children, which alone dispels carnality and gives true love and unity.

Of the three centres mentioned Wonsan was decidedly the smallest and least important in those missionary days but again, to quote from 1 Corinthians, we find God choosing "the weak things," for to the missionaries in this place He gave the high honor of seeing the first of the great revival work which swept over all Korea for several years. Is it not, too, a very significant fact that it was at a small Bible Conference where missionaries of the two denominations were gathered that this revival began?

The story is this:—in the summer of 1903 a dear young sister of the M. E. Mission from China, filled with the Holy Spirit, came to visit her friend of like faith and devotion in Wonsan. They were led to propose a week for Bible study for the missionaries in Wonsan, and as with one accord we gathered hungry to receive and waiting upon the One longing to give, the Spirit was manifested according to promise. He chose as His special instrument a brother of the M. E. Mission, filled him with the Spirit and sent him out to witness to missionaries and Koreans, and thus began the wonderful revival days that have made the Korean Church historic. The result was, as of old, that a great stirring took place and noticeably first among the missionaries, many of whom were made to realize their lack of power and to seek it from the Source that never fails to supply.

The next year the Russo-Japanese war began and God used the gathering of the missionaries who had come from more remote districts to safer centres as a means of carrying on this work He had begun. While Wonsan harbor was menaced by Russian war vessels and Cossacks were reported daily as marching over-

land to attack Japanese troops in Wonsan, God gave His protecting care to the "little flock" of missionaries who again gathered for a Bible Conference. At the beginning of the week set apart for this, an alarm again came of the close approach of Cossacks and some of us were urged to seek a place of safety across the harbor, but the Conference was resumed later in the week and the closing Sunday made an all-day service that we might not lose the fullness of the blessing. Again He filled and sent this little party across to Seoul to take part in the Bible Conference planned there by missionaries who had been stirred to wait upon God for greater power in service. A heart-searching time followed and some of the oldest and leading missionaries made such humble confessions as can never be forgotten by some of us who heard them.

We have said that revival and union spirit went together in the history of our Korean Church and we can record that the year 1905 saw the beginning of many plans for uniting Mission work already in existence in both denominations.

At the meeting of the "Council of Presbyterian Missions in Korea" held in September of that year, an overture was presented by the Seoul Presbyterian Committee on Union urging union in every department of missionary enterprise, and informing the Council that "the time is ripe for the establishment of one Korean national Church, to be called the Tai Han Yei-Su Kyo-hoi or the Church of Christ in Korea." As a result of this overture the "General Council of Evangelical Missions in Korea" was organized in the same month with the following as its aim:—"The aim of this Council shall be co-operation in missionary efforts and eventually the organization of *but one native evangelical Church.*" We cannot fail to note from the wording of the above, how strongly the spirit of union had taken hold of the missionary body at that time.

In Seoul two Boys' schools were united and the plan of combining the two oldest Girls' schools of these two Churches was freely dis-

cussed though never actually accomplished. Union in Medical work was much agitated and at one time it seemed as if East Gate Hospital would not be built but instead there would be a Women's building adjoining Severance Hospital and in connection with it.

All who know anything of the story of Korea's revival have heard of the wonderful days in Pyeng Yang from 1906 and on to 1910 and 1911. Again we trace the beginning of this to the Bible Conference held by the missionaries in the fall of 1906 and assisted by the one who had first received his anointing for service in Wonsan. The following winter and spring witnessed wonderful scenes as Korean Christians gathered in this great gospel centre for various classes for Bible study. The Theological students who shared in the blessing of these days became a great distributing agency as they went back to their places of service all over Korea. Again we find union in Mission work as a direct result of this deep work of the Spirit and, as is well known, for several years Pyeng Yang had the joy of seeing both Boys' and Girls' schools of the two denominations united and working together harmoniously.

It was a few years later that the Wonsan Union Academy for boys was organized and this was followed by a Union Christian Hospital and co-operation in the two Women's Bible Institutes.

In this movement for uniting forces and co-operating in every possible way that the work of evangelizing and building up the Church of Christ in Korea might be hastened, we record last, but not least, the work of division of territory all over Korea. The agitation for this began during the revival years and had for its object the division of the whole country into well-defined districts, each to be evangelized and supervised by one Mission. Six Missions united in effecting these divisions shown today by a colored map indicating where each Mission is located and how much territory has been assigned to its care. This work was large-

ly done by the "General Council" above mentioned.

So much for our history of what has been done, but the call now is to a "Forward Movement towards Church Union" and we are asked to look not only at past history, for which we have such cause for praise to God, but we must candidly face the present and see wherein we have need to "go forward."

It is to be noted that our record does not extend beyond the years 1910 and 1911. We must therefore review briefly the history of these last eight or nine years, and in spite of the many causes for praise during that time, face the fact that there has not been a steady pressing forward. As the outcome of the above mentioned efforts at union in past days, what do we now find?

The General Council re-organized since 1912, under the name of "The Federal Council," with a constitution omitting any decided expression on Church Union, but embodying only "a desire for fellowship and the prosecution of work that can better be done in union than in separation;" the union school in Seoul abandoned after a short existence, the two union schools in Pyeng Yang and that in Wonsan all dissolved and denominational schools in their place.

In Medical work the record is brighter as we see the beautiful Severance plant rapidly developing and each Mission contributing its quota of workers and equipment and proud to have a share in this great work. The Wonsan Union Hospital has also made steady progress and bids fair to rank high in Korea, as it now plans for new buildings to accomodate its rapidly increasing number of patients.

The Union Christian College in Seoul is one of the latest and most encouraging results of the forces and has the strong support of the Home Boards to uphold it. It is also one of the many memorials of our sainted pioneer,

Dr. Underwood, who labored so earnestly for its establishment.

A union work is also carried on in Seoul in Women's evangelist and Bible study classes and we understand a union plant is soon to be provided for it. Wonsan Women's Bible Institute has had a most enjoyable union but trembles now lest it, too, be broken up as enthusiasm over union wanes in some quarters.

Division of territory, that seemed such an ideal plan, is threatened and we fear for its future if the present dissatisfaction continues. We hear murmurings of uneasiness, a feeling that one Mission has more territory than rightfully belongs to it, a threatening by the disaffected ones to break down the policy of Missions, a cry from some that union work has too many difficulties to be carried on any longer, and one's heart goes up in a great cry to God for the future of Mission work in this land hitherto so blessed.

And again a call comes to us and we listen to know if it is the Lord of the Harvest bidding us "go forward" once again, and this time not to a new division of territory, not a re-union of schools already dissolved, but to a unity of heart and spirit such as we have not yet felt or known.

Still our Great Intercessor pleads "that they may be one;" still He warns us to "endeavor to keep the unity of the Spirit," and still He offers His own Holy Spirit Who, working through us, shall be able to rectify all our mistakes, to lead us out of all the carnality into the true spiritual life that will enable us to see "Jesus only" and will give us the one supreme motive to glorify Him.

Shall we not, as we review our history, learn from it how we may return to our Bethel and once again see a mighty working of the Holy Spirit that will unite His children and bring this people to Jesus' feet?



A Scriptural View of Denominational Divisions.

BY W. B. HARRISON.

There are so many passages bearing on this subject that only a few of the more familiar ones can be cited.

Let us divide them into three classes.

First, some passages which are sometimes interpreted to justify denominational divisions:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received from us. II. Thes. 3:6

And if any man obey not our word by this epistle, note that man, that ye have no company with him—II Thes. 3:14.

I was constrained to write unto you exhorting you to contend earnestly in the faith which was once for all delivered unto the saints. Jude 3.

Secondly, passages which condemn schism:

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. I. Cor. 1:10

Now the works of the flesh are manifest, which are these — enmities, strife, jealousies, wraths, factions, divisions, parties —. Gal. 5:19, 20. But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation. Rom. 2:8.

Do nothing through faction or through vain glory. Phil. 2:3.

For where jealousy and faction are, there is confusion and every vile deed. James 3:16.

Thirdly, passages which enjoin unity;

And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. John 10:16.

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and

Father of all, who is over all, and through all, and in all. Eph. 4:4-6.

So we, who are many, are one body in Christ, and severally members one of another. Rom. 12:5.

But now they are many members, but one body. — Now ye are the body of Christ and severally members thereof. I Cor. 12:20, 27.

Seeing that we, who are many, are one bread, one body, —. I Cor. 10:17. — that ye stand fast in one spirit, with one soul striving for the faith of the gospel; Phil. 1:27.

That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; — that they may be one, even as we are one, that they may be perfected into one; John 17:21—23.

From these and other passages which might be cited certain conclusions are to be drawn:

I: Divisions do not take place without sin on some one's part, but the fault lies with those who create the conditions out of which the division arises rather than with those who separate themselves from their brethren.

II: The greatest importance is to be attached to "Unity of the spirit," to "Being of one mind." During the centuries preceeding the Reformation there was one Church in form but not in spirit. There were parties and rivalry and dissension and hatred and spiritual deadness.

III: Every believer must determine for himself what truths are fundamental and essential to Christianity; to uphold which he is justified in creating or maintaining a division if necessary.

IV: That "Broad mindedness" which attaches little or no importance to what a man believes comes not of the Spirit but of the flesh.

V: Discord, divisions, rivalries, jealousy are contrary both to the letter and the spirit of Scripture, hence, broadly speaking our denom-

inational divisions are not justified by our Only Rule of Faith and Practice.

However it is not to be inferred that all denominational divisions are an unmitigated evil. In all large organizations divisions are necessary for efficiency. An army has its divisions, regiments, companies, all directed by one mind, all working for one purpose.

Whether a division is good or evil depends upon the purpose for which it is made and the spirit in which it is perpetuated.

The evil of denominationalism is the dissension which gives rise to it, the spirit of rivalry, the pride in history, and the greed of power which seem to be inherent in it.

Women's Union Work in Seoul.

BY MISS KATHERINE WAMBOLD.

Some years ago Mrs. E. H. Miller began a Bible Institute for women next door to her home on the Yun Mot Kol compound with a few pupils of the Presbyterian church. Afterwards a union was formed with the M. E. Church Mission South, with Miss Mamie D. Myers of that Mission, as Principal, and the Institute moved to the Central Presbyterian Church near the centre of the city. Later, the M. E. Church was invited to unite and Miss Jessie B. Marker and women of her mission came to join us. At first the course of study used in the Pyeng Yang Bible Institute was followed exactly, but later it was revised to suit the needs of the Seoul women. The course is three months in duration for the year, and covers five years. Some work is given out to be studied at home during the nine months when they are not attending. The Institute is intended primarily for women who are doing practical preaching and teaching work for the rest of the year. This Institute is quite distinct from the Bible School, outside West Gate, of which the late Miss Millie Albertson of the M. E. Mission was principal, and of which Miss Beiler is now the head. This has a course of nine months in the year, for three years, and has a high grade of attainment demanded for entrance. The other two missions are wishing to join with this also, when they can. For some time the two M. E. Missions had union Bible classes in May and October, and the Presbyterians have joined them.

In September and June all three Missions have a month's class for young married wo-

men who have not had an opportunity to study in either Mission Schools or Government Schools. The Bible is taught as the chief subject, but practical things, such as Arithmetic, Chinese Characters, Japanese language, even to making infants' garments on a hand sewing machine. These two months spent in this way have been found to be most profitable, and this Young Women's School, as we name it, is the newest work we have.

One Mission for sometime has had a Normal Class in November, just before the women stop to prepare the year's supply of that national dish, "Kimchee." Those who take the course are to go to the country villages in December and January to teach what they have learned. We are hoping to revise the course and have this for a union class also.

About sixteen days after the Korean New Year the Presbyterians for some years have had a class for the country women. We should like to have this union work too.

This union work has come from the urgency of the practical side, not from sentiment alone. The women concerned have had great blessing in each others' society in the work. Each one forgets her own little mission worries while working in a wider field, and we feel great blessing has come to us.

It can be seen that for nearly every month in the year there is some sort of class, and we greatly need a Women's Union Building. For several years we have been planning for it, and the two M. E. Missions have the money in hand, or prospect of it. The Presbyterians hope perhaps the funds left by Mrs. Russell Sage may be available for their share. Mrs. Shell, of New York, visited Korea in August of this year, and we laid our needs before her.

Notes from the Federal Council.

BY ELIZABETH A. MCCULLY.

Federal Council opened in an unusually happy fashion this year with a tea at the Chosen Hotel. The strenuous days of business to follow were apparently forgotten by the happy groups that thronged the imposing tea room, renewing acquaintances and chatting on unimportant topics not on the program for later discussion.

This pleasant camouflage of business brought the Council into evident favor, to judge by the good assembly of men and women that filled the auditorium of the Pierson Memorial Hall on the four following days. Delightful September sunshine made life a joy and threw a halo about the monotony of committees and their reports. But something less glorious than sunshine had been at work to change the aspect of the Council. "Dark rays" of the sadness that had crept into the heart of every Korean missionary through the changes wrought on the first of March, had by their subtle influence bound us together in a tender sympathy something akin to a parental longing to save from suffering and from shame, the dear children of our adoption. Their nobility had filled us with respect, their dignity and courage had made us proud, their high intelligence and keenness of thought tempted us to boast, their lofty aspirations filled us with amazement! What else may be latent in these wonderful people who are ever causing fresh surprises? Before the days of revival they were called phlegmatic and stoical, but under the power of God's Spirit they were proved capable of strange depths of feeling, almost to abandon. Still they were not counted a brave nation, but rather ready to accept passively than to resent wrong, ever desiring peace at any cost. But an eruption has revealed the fires beneath the surface so that neither Switzerland nor Poland can rival in pathos, in heroism, or endurance, Korea's history of the past half-year. Among such a nation what

may not be accomplished? To plan for the future of such a Church is more than privilege, it is inspiration. To forecast what the coming years may hold for its young people is to dream dreams and to see visions.

Federal Council of 1919 could not be dull and its program gave room for vivid imagination in the themes suggested. The suddenness of new conditions in Korea brings into view the wide range of effort to be contemplated under the title Social Service. The change for young women from home to factory life with all its dangers, the poverty attendant upon labor conditions sadly affecting social life, driving parents to sell their daughters to shame and increasing this terrible social evil, the pitiful life of beggar boys, the needs of the intemperate, the existence and menace of breweries, the continuance of the opium traffic, the sad prospect for the poor of starving through the coming winter; all these called for wise deliberation and for a broad social survey to establish facts and reveal the need of new enterprises and effective methods.

Hostels for students in Mission and Government schools of the cities afforded room for much suggestion and experiment, and those who could speak from experience were gladly listened to by the many who find the educational problem pressing hard. If the hostel can become a true home and young boyhood be safeguarded, directed, restrained, and moulded, a great factor is added to the development of Korean youth, both Christian and non-Christian. Hygienic living, submission to discipline, and close contact with a firm but sympathetic missionary overseer were held to be of great value in the ideal hostel. The expense of building such a home is estimated at 60,000 Yen and the cost per boy 100 Yen per annum. The English Church Mission has two city hostels, in Seoul and Chemulpo, with a number in the country and Mr. Koons has

made a beginning in Seoul. The outlay entailed in providing hostels and undertaking Church Institutional work is but a part of the demand-made upon Mission resources because of the rapid development of a Christian Church whose duty it is, in the East as in the West, to care for those who sin and suffer as well as for the youth within its reach.

Early in the Council the results of a survey of the larger fields in Korea were presented in a variety of maps and charts prepared by different Missions. These gave a hint of great possibilities ahead though as yet only a beginning has been made. One Mission chose to depict by diagram its growth during several years in membership, and contributions, others used clever devices in colored maps to indicate the number of churches and schools in the districts they included. Invention and originality need have no limit in devising such maps and charts to give to the eye a clear picture of what has already developed in Christian work in Korea, and of the *vast undone*.

Churches and Christians demand literature, of which there is ever a great lack in the Orient, and Korean Missions, perhaps more than any other, cry constantly for a supply that will meet their need. The time of translators must be devoted to this most urgent necessity, and money and time be given without stint if the Church of Korea is to be provided with proper and sufficient mental food for its existence. Mr. Hugh Miller, Agent of the British and Foreign Bible Society, as Chairman of the Council, continually reminded us by his very presence, of the inestimable benefit, both by publication and colportage, brought to the Christian Missions of Korea, by his own and the Christian Literature Society of Korea upon which God's blessing has signally rested.

Sunday Schools were not forgotten in the conferences, nor the methods most conducive to expansion and worthy results, both in those schools attended by all Christians, old and young, male and female, existing in no other land as in Korea, and those conducted for

children of un-believers, chiefly under the supervision of native leaders aided by splendid efforts on the part of Christian children. The radiating power of these schools can easily be understood.

In Federal Council one might expect to hear such a resolution as was submitted in the last day's session, reviving a long discussed thought for closer and truer union of churches throughout Korea. The suggestion that the missionaries make a new effort to stimulate the native churches to action in the matter was promptly accepted by the Council members, and may open the door to a broader and deeper Christian life throughout the Peninsula, if upheld by prayer.

The personal interests of missionaries were considered in the need of a permanent Language School for which a most attractive course had been devised, and to which the clear thought of bright and original minds had been given in the fine report presented for discussion.

The missionary's individual life in its relation to the Korean was reviewed from various standpoints and brought perhaps to many hearts a fresh conviction of responsibility, if not of past failure in this vital matter.

A new sense of the need to be always at our best was awakened as the honor roll was read of those whom God had called during the past year, some through tragedy that has brought unspeakable sorrow to those left to labor alone; but each in the midst of active service at the front where greater issues are at stake than that where the boom of great guns is heard.

Varied as were the topics introduced from day to day, the undercurrent of all thought was crystalized in the resolution prepared by the Legal Committee to be presented to the Government-General. This was a memorial on the present situation in Korea, touching as it does, every aspect of our missionary life, affecting deeply many of our finest and most experienced native Christians, bringing acute suffering to thousands, and tinged with sad-

ness the whole future of our people. The fine work done by the Committee was thoroughly appreciated and called forth enthusiastic comment from the members of Council with the decision that it be placed in the hands of every missionary in Korea. Private personal prayer for the reception of the document by the authorities, and for results in the absolute cure of the present distress, will surely rise from the hearts of all who labor for the welfare of Korea, and for the flock over whom Christ has made some of us overseers and shepherds.

Representatives from the Government-General had been introduced at one session of the Council and had given many assurances of the Government's intention to bring about reforms and to give every facility for religious work, asking at the same time for co-operation by the missionary body. Dr. Berry of Japan also addressed the Council bringing a message of sympathy from missionaries in Japan and of hope for justice and freedom. He quoted a member of the Privy Council as saying that "fundamental changes must come and missionaries cannot afford to be pessimistic." Mr. Foote in reviewing the work of the Federal Council in Japan, held at Karuizawa, had previously spoken of the deep interest expressed

by its members in the situation in Korea, and of their efforts to bring the matter to the notice of the Government by a memorial. Large audiences had attended when this subject was under discussion at Karuizawa.

Besides the pleasure of hearing the Japanese gentlemen from the Government-General, our Council was honored at one of its sessions by the attendance of the British Consul-General, Mr. Hyde Lay, C. M. G. and the American Consul-General, Mr. Bergholz, with his mother, whose words of friendliness will long linger in the hearts of those who were privileged to hear them.

The devotional hour of each morning brought true refreshing and strength when such speakers as Bishop Welch, Dr. Berry and Dr. G. S. McCune gave their messages in the power of the Holy Spirit. The beauty and quickening life of the Word was strongly felt as the lovely Shepherd Psalm was dwelt upon, the meaning of Calvary to believing hearts unveiled, and "the wonderful adventure into a life with the Son of God" pictured in tender, glowing words. Not soon can we forget the uplift of those quiet morning talks. Days hence we may be going "in the strength of that meat."

Retiring Chairman's Address at the Federal Council of Missions.

E. J. O. FRASER.

LADIES AND GENTLEMEN:—

This evening, at a time when throughout the world old customs are passing away, I am daring to revert to what has become an ancient and disused custom. I am daring to do what has not been done in our Federal Council for the past two years—make an address as the retiring chairman of the Council.

Many, if not all, of the facts that I shall present to you are familiar to most of you, but remembering the benefit to myself, then a new

missionary, from the address given by Rev. L. B. Tate, in 1916, on a similar occasion, I trust that there may be some here who will be stimulated by to-night's meeting to greater activity in their endeavors to carry out the aims and purposes of our Federal Council.

Purpose of the Council. It is well to remind ourselves from time to time of the purpose for which we thus meet year by year. The Constitution of the Federal Council states the object of the Council to be fourfold:—

1. The prosecution of work which can be better done in union than in separation.

2. To express fellowship and catholic unity of the Christian Church in Korea.

3. To bring the constituent bodies of the Council into united service for Christ.

4. To secure large combined influence in all matters affecting the moral and social conditions of the people.

During the next few days, when we are in this Council, let us keep before us this fourfold purpose of our gathering. It should be possible for us to approach more nearly than we have done to the ideal there set before us.

Outside Influences. The past year has been remarkable for a number of unusual events, all of which have had, or are having, a greater or less influence on the Church's life and work.

1. The first of these to affect us was the plague of *Influenza*, which swept the world last fall and winter. Korea was not so greatly affected as were some other countries, but in many sections a great gap was made in the effective line of Church members and Church workers. One young man, a Christian, lost his wife and two sons within a few days. Many other sad instances could also be quoted of the havoc of this scourge.

2. In the midst of the sadness brought by the worldwide scourge of influenza, there came the glad sound of *Peace*. Such a sound went far and wide, and the land of Chosen, far as it is from the scene of the world's great conflict, was joyful with the rest of humanity. Its results in an economic line have not justified our hopes as yet, but we have the consolation of knowing that in that respect we are but in the same boat with all humanity.

3. The last two events were worldwide. The next one was local. It was the *Agitation for Independence in Korea*. We are all so familiar with it and its results that I shall not say more about it here, except to state that it has no small effect on the Churches, in that many workers have been prevented from carrying on their work in the wonted way, and that some places have lost their buildings.

There seems to be an idea prevalent among some Koreans and Japanese non-Christians that the Church has largely lost its influence because of the agitation, but I wish to assure them that such is not the case. In some local instances there has been a great loss and falling away, but there are more gains than losses, and in some places large gains.

4. Following a rainy spring came a *Drought*, which was widespread, and threatened at one time to seriously affect the food supply for the coming winter. Abundant rains in August and September, however, have saved those crops that were not too far gone before the rains came.

5. "It never rains but it pours" is true of Korea as of other places, and in the excess of rainfall coming so suddenly in the fall, a flood developed that caused serious damage to crops and houses and roadways. In a good many places lives were lost in the sudden sweep of the flood in the narrow valleys.

6. All these have passed over us, and it is but the effects we now view. The latest event is that which is now with us, the dread plague of *Cholera*. The strenuous efforts of the Police and of the Mission doctors have not availed to stem entirely the onward course of the disease, and it has reached to a great many places in the country. Thanks to the unceasing efforts of the medical forces arrayed against it the disease seems now to be getting under control.

The Missions' Losses. An unusual number of deaths have taken place in the missionary body during the past year, and all but one Mission have been visited. The names and work of the ones called away will be dealt with by a Committee of the Council at a later time in the session, so it is not necessary to do more here than to refer to the great loss sustained.

In addition to these irreparable losses there have been a large number of missionaries who have had to go home before the time their furlough was due, and this has still further reduced our working forces.

Not a little loss has been occasioned by the

fact that many of the Korean leaders in all the Missions of the Council have had to spend some months behind prison bars, but from the results already seen we are led to believe that what is the loss of the organized work of the Churches in Korea is the gain of individuals in contact with these workers in their confinement.

The loss occasioned by the destruction of some church buildings in the suppression of the recent demonstrations is in some cases heavy, and thus far but little reparation has been made.

The Missions' Gains: Sad as have been the above losses, there have been many gains. A large number of new missionaries have come to take the place of those who have been compelled to return home, and the Missions have welcomed in all about thirty new members during the time since last Federal Council meeting. Every Mission has had a share in this good fortune.

The last few months have brought word of a new influx of attendants at the churches in many parts of the country. Whatever may be the motive that brings them to the church, we are glad to welcome them, and to make use of the opportunity of telling them of the saving power of Christ, which is our great task here. Of late years it has been getting harder to reach the non-Christian Korean, but there is hope that, in the new era that is dawning with the promised reforms of the laws and their administration, there will be a larger number who will be responsive to the message of salvation. Our task is not diminished by the responsiveness of the people, but rather increased, for it means a larger number to care for, but in the years to come we look for great reinforcements in staff and means as a result of the great forward movements in the homelands.

Special Features. During the past year a number of other events have had their influence on the work in Korea.

In December last the Methodist Missions suffered a great loss in the destruction by fire of

their fine Theological Seminary. The work still goes on, however, and a new building will soon rise out of the ashes of the old to provide accommodation for the ever growing classes in Theology.

For a number of years there have been two Bible Societies at work in Korea, but by mutual agreement a change has been effected whereby the American Bible Society withdraws from Korea, and the British and Foreign Bible Society withdraws from the Philippines. This leaves the work of the Bible Societies in Korea under the sole direction of the latter Society.

The world-moving Methodist Centenary and allied movements in other denominations have not been without their effect in Korea, and had it not been that the carrying out of plans in the spring was interfered with by the political demonstrations, an organized campaign in the territory of the Methodist Missions, similar to that in America, would have been carried out.

That missionaries are not confining their attention to the narrow sphere of Korea was amply proved by the part taken by them in the phases of war work that came nearest to us in this remote part of the world. Several doctors and nurses spent some months in work with the Red Cross in Manchuria and in Siberia, and though their services were greatly needed here in their usual work, the missionary body was most happy to have a share in so important a work, when it was being carried on so near to us.

Three of our representatives also served in the Y. M. C. A. in the north, and one man and his wife are still there engaged in that work.

This Council is a time not only for reviewing the past, but for making plans for the future. Let us use the past as a stepping-stone upwards for the future.

The Need for Social Service.

BY J. D. VAN BUSKIRK.

The need for social service is two-fold, the Church needs it and the People need it. The Church needs to touch the whole life of the community. There is need for the social message of the gospel to prevent Christianity from being considered a thing apart from the daily life. Christianity is much more than a system of beliefs or a form of observances; the religion of the Sabbath must be carried out into the life of the week. I fear the Korean Church is in danger at this very point; it is in need of service for the whole man as well as preaching to save the souls of men.

The need of the people is great and the Church can and should minister to needs, and help in all that uplifts. The needs of the people are shown in many ways, let me instance a few of the many:

Every year there are thousands of the *poor* in actual suffering. This year there will be more than ever. The drought in a part of the country, the increased cost of living in all parts, will make great calls for help. The poor have starved and frozen to death in our streets. The stories of babies and mothers, and young and old, lying on cold floors with only too few old rags to cover their nakedness, no food for days, the sick and dying with none to minister to their needs—these stories have come to us and our hearts bleed, we have helped some and must help more. The Church has a call to this.

I am told that the struggle to get a bare existence is so strenuous that *insane* and *helpless* people are being turned out of the homes that sheltered them, and forced on to the streets to beg for a living or to starve and freeze when winter comes. There is no place in all Korea to care for these. A few padded cells are provided to care for a few violently insane, but the feeble-minded and helpless have no place to go. They have been cared for by

their families and now many are cast out. There is a call to the Church in this.

There are many *beggar boys* being trained in vice, they are sent out to beg and suffer, and villains live off their collections. I am glad that a start has been made in caring for these needy boys, there is a call to the Church to save them.

Industrial conditions are undergoing rapid change. Factories are being built in many places, the condition of the workers is bad. The wages are low and the hours are long and conditions of work poor. Women and children are forced to labor for long hours and get barely enough for existence. Overcrowding is the usual rule. The sanitary and moral conditions of the workers need great improvement.

Liquor and tobacco everywhere blight and ruin. *Drunkenness* is a curse in Korea. The sight of tiny youngsters with cigarettes, young men and women puffing clouds of smoke, old men and women with pipes, these sights surely ought to rouse us against these evils.

The other day I was on the train and counted over 30 patches of poppies in less than ten miles. Reports come of thousands of patches in many sections of the country. We can not believe that this is simply to furnish *opium* for medicinal uses.

The spread of the *Social Evil* is a challenge to the Church, and all clean-minded men and women. Millions of yen are being spent in building fine houses in which are kept girls for prostitution. The system is being spread even into the country places, and Vice is advertising its presence in attractive forms. Millions of yen are being spent to debauch young men and ruin young girls, spreading diseases that curse even to the third and fourth generations. Shall the Church remain inactive in the face of these conditions? The

Church was sent to minister to the needs of men and the Church can only save her soul by ministering, by losing herself in loving service.

The Church ought not simply to alleviate some of the suffering, and save some of the wrecks out of the ruin. We need to undertake more than simple palliative measures, we need to get at the causes. These things call not the less for the preaching of righteousness and salvation, but we need with this a loving service of ministry to the needy, and of effort for the overthrow of wrong. The Ten Commandments can not be kept in spirit, without effort to prevent evil and to further the good of others. I like the way this is put in "The Larger Catechism" answering the question "What are the duties required in the eighth commandment?"—"an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others."

The Church needs to know the Social and Economic conditions of the country; the causes of the evils mentioned above will be found there. The poor are laboring for starvation wages; women and children are forced to go out to labor to help get enough for existence, poverty is the excuse—at least—for the selling of girls into lives of prostitution. There are social customs and conditions that make the system of prostitution easy to carry out. The Church needs to speak against these evils, the Church needs to know the conditions so as to speak with authority and to propose remedies. It is not enough simply to proclaim the salvation of the world, wrongs need to be righted and justice needs to be established, and the Church ought to take the lead in this.

Even from the selfish viewpoint the Church needs to take up this matter. I think the most common excuse for not believing now is the strenuous demands of the struggle for existence. It seems the common cause of laxity in church attendance, and the reason for many backslidings is in the "need to work." The economic conditions have a big reaction upon the Church, but just how much I do not know.

There is need for a Social Survey that we

may know the causes and effects of the conditions now obtaining. I would like to know the answer to questions such as these:—

What is the effect of present social and economic conditions upon church membership and the fidelity of church members? Upon the hearing given to the preaching of the gospel to unbelievers? Upon education? Upon family life? Upon the mothers and children of the land? Upon the morals of the community?

What are the present standards of living of various classes; pastors, teachers, professional men, business men, farmers, laborers? And what would be a reasonable standard of living for them? What would be a reasonable minimum wage? How are people living now who receive less than a fair minimum wage?

What are the conditions of labor in factories?

What is the proportion of tenants and what is their condition?

What are the amusements of the people and what is the moral condition of amusement places?

There is need, urgent need, for definite work along the lines suggested here, and there is need for a social survey, that we may intelligently attack the heart of problems, not simply alleviate. It is a good thing to have an ambulance service that is prompt to rescue the victims that fall over the precipice where the road is dangerous, but surely it is a more Christian thing to put a wall along the edge of the precipice and prevent people from falling over. Let us not be so intent on saving sinners that we forget to make it easier to live pure and godly lives in this present world; yea, let us make it harder to fall into sin by throwing influences around the young and weak that they may be saved from sin.

The committee on Social Service of the Federal Council recommended both immediate work along social service lines, and a study of the conditions in a Social Survey.

The committee's recommendation's are as follows:

1. That the committee on Social Service

carry out a Social Survey to investigate the social and economic conditions in Korea, their causes, and their effects upon the Church, Family and Community life, to find out Vice and Intemperance conditions and make recommendations about the same to the Church and to the Government when advisable; to enlarge the sphere of service of the Church; and that work on surveys be commenced as soon as possible after the organization of the committee, taking up such problems as can be handled with the funds and workers available: e. g. Social Vice, Intemperance, Peonage, Loan-sharks, Factory conditions, and living conditions of laborers.

2. That without waiting for a social survey, we recommend to the Churches, missions, and other organizations, that they take work along lines of social service as they are able; we especially urge the desirability of such as the following:

Asylums for the insane and feeble-minded,
Homes for orphans,
Industrial homes for beggar boys,
Homes for the aged, crippled and blind, &c.
Rescue Homes (for fallen women),

Hospitals for lepers and tubercular patients,

Social Service Centers doing work along such lines as relief for the poor, work among factory laborers, home visiting and nursing, nurseries for children of working women, kindergartens, rest-rooms, reading-rooms, night schools, employment bureaus, work-shops for self-help of the needy, rooms for rent, food kitchens and various kinds of evangelistic work in the community.

This committee shall promote in all ways practicable these lines of work.

3. We urge the organization of temperance societies.

4. We urge work for the prevention of cruelty to animals.

Provision was made for the committee to add to its number, and it is expected that the Korean Federal Council will nominate Koreans to serve on the committee. This committee will then undertake to carry out the above program of work as it is able. It cannot all be done in a short time, there is work laid out for years. We hope to do both things; to start definite work by the Churches, and to begin on survey work.

The Korean General Assembly, 1919.

BY F. S. MILLER.

We enter a room in the shape of a cross, the chapel of the theological seminary. We behold great beams and rafters that support the heavy tile roof all exposed just over our heads, matted floors and American folding chairs, delegates nearly all dressed in long coats of white muslin, not a topknot in the room.

As the moderator is in jail, along with a large number of the leading pastors and elders, the vice-moderator, Dr. Moffett, is in the chair. At the roll call sixty-nine pastors, seventy elders and fifty-six missionaries respond called.

In spite of his sincere objections, after five ballots, Dr. Moffett is elected moderator, while the missionaries around me vote for a Korean candidate from habit, the Koreans are deter-

mined to have Dr. Moffett preside and probably they are wise under the present political conditions. We all feel relieved and assured that no unwise works or actions will light the powder among which we at least imagine we are sitting:

When reports from the twelve Presbyteries are called for, many of them make only a general reference to the suffering they are passing through, but several give detailed accounts of how many had been killed, how many wounded, how many beaten, how many are now in jail, how many churches and schools were destroyed by the soldiers, how many organs, bells and windows were damaged.

In the midst of the reports, prayer is asked

for those imprisoned; as we bow we offer up a petition that the delegates may be enabled to restrain their feelings and our request is answered. A letter of greeting is read from the former moderator, written in his cell; the secretary is ordered to write a reply.

A New Era movement is inaugurated, everyone feeling that such suffering and witnessing unto death must result in a forward step for the Lord's Kingdom in Korea.

One evening is devoted to hearing reports from the home and foreign missionaries of the Korean Church, reports were heard of the work among Koreans in Japan, Siberia and Manchuria and among the Chinese in Shantung, China. The work in Japan is a union work of Methodists and Presbyterians. A large scattered Korean Church is developing over the northern borders of the country and the two Korean denominations are dividing the territory and its responsibility as far as they fall to them.

The mission board reports and asks for permission to raise and use \$ 6,500 gold. One feels that it is undertaking too much in the midst of their trials and the semi-famine this year in North Korea. However, they pass it and assign it to the various Presbyteries to raise.

In the midst of a discussion as to whether they can afford four hundred gold dollars to fit up a home for one of their missionaries to China, and to which some opposition is manifested the Assembly adjourned for the day. A group of Pyeng Yang women in the back of the chapel immediately called a meeting and agreed to assume the four hundred. Of course the brethren grant the request of the board with new generosity, their opposition

fading like a mist in the glitter of those four hundred disks of metal.

With Dr. McCune putting on the "rousements" with a technique no Methodist could criticise, nine hundred and fifty gold had come in before the report was adopted and one thousand two hundred and fifty dollars gold, extra for work among the Koreans in Siberia, are subscribed immediately afterwards, including fourteen fifty dollar subscriptions and not including one gold ring which the owner could not withhold and keep his conscience clear.

One Korean and one American are ordered to be sent to the Pan-Presbyterian Alliance meeting at Pittsburg.

The statistic committee reports that there has been a reduction in constituents because of the recent trials but an increase in subscriptions, in spite of them can we say?

There are now 817 elders, 95 of whom are new, 183 pastors, 66,411 baptized, 4,800 new and 17,713 catechumens. The constituency adds up to 137,518, the contributions amount to \$ 180,527 gold, \$ 39,250 more than last year.

One characteristic of the meeting that stands out in this time of intense trial is the evident determination of the delegates that world politics shall not be allowed to enter their spiritual assembly. As one observes their skill in handling their complex business, if he is acquainted with things Korean, he realizes that there is probably no body of men in Korea equal in influence and parliamentary ability. Were foreign missionaries suddenly withdrawn from Korea, while of course they would be sadly missed, much of this work would not feel the shock but would move quietly forward on the tracks so carefully and prayerfully prepared for its progress.



Handwritten notes and numbers at the bottom of the page, including "201", "325", "201", "27986/96", "00889/6", "0026", and "228".

The Bible Correspondence Course.

BY W. L. SWALLEN, D. D.

I am frequently asked to describe the Bible Correspondence Course as I am carrying it on throughout Korea, and now the missionary women are inquiring about it with reference to the women of Korea. Since the Course is for women as well as for men I shall be glad to tell about it here. It was originally started by Mrs. Swallen for the women of the western circuit. It was found so helpful that soon the men also wished to secure its benefits. The course was then prepared so as to be suitable for all Christians in Korea who can read and write. We were guided in the preparation of this course by the thought that it should be helpful to all grades of believers. Many Christians are not able to attend the Bible Study classes that are held throughout the country with such excellent success. Much less are they able to attend the Bible Institutes. We believe that every Christian should have an opportunity to take a regular prescribed course of study at home,—one that would cover the entire New Testament, every chapter in it—(as yet the course is limited to the New Testament, Old Testament is under preparation). The Christian men and women in Korea, as in every country, need to be helped into the continual and practical study of God's Holy Word. Not necessarily the helps of the commentary, but a help to get into the word itself. To read it and learn to gather the fruit therein. The search method is one that has scripture authority. John 5:39.

The way into the truth is opened up, and the seeker is helped by a proper question. One is stimulated to search for and greatly delighted to find the answer in the Bible itself. Following this principle we have divided the New Testament into twelve sections of nearly equal length. The Gospels and larger Epistles, Acts and Revelation constitute a section each. For the smaller Epistles, several are combined to form a section. Then carefully going over

each section we have prepared a list of questions consisting of from twenty-five to thirty-five questions on each section. Thus in the whole New Testament there is a systematic search instituted to find the proper answer from the scripture itself to more than three hundred and fifty questions. The proper answer to these questions furnish the seeker with the main truths of the section,—not all of them of course, but enough to give him a good general knowledge of the scripture which they include, while searching for these particular facts. Many other facts of scripture of equal importance are brought to his attention. For before he begins to search for the answer to the questions on any section, the Scripture of that section must be carefully read twice over. That is the rule established. Then, of course, there is still more reading of the section as he proceeds to answer the questions one by one. The answers are written down in order as the student is satisfied with his findings. In case the student is not able to find the answer satisfactory to himself he is permitted to ask any one; pastor or elder, who may help him. But in no case is he allowed to write it for the student, nor is the student allowed to copy the answer from another. When all the questions of any section have been written out, each answer under the proper number of the question, the sheet is sent to me by mail. The work is carefully gone over in my office and the answer graded. Wherever the answer is incorrect in part or whole, the correction is made in red ink. The grade is marked on the paper and returned together with a personal letter intended to help and encourage the student. Also a grade card is enclosed which the recipient places in its proper place upon a large grade sheet which he gets with the book of questions when he enrolls to take the course. That constitutes the *first grade*. When the twelve

sections are completed he will have his grade sheet of 12 squares all filled in with the grade cards in different colors. This in itself constitutes a certificate of which any Korean may well be proud. It means that he has read the entire New Testament twice over carefully and more. It means that he has searched through again and again for the proper answer to over three hundred and fifty questions. This first grade in Korean is called **초등** (Cho dung).

After finishing any or all of the first grade the student may take the second or higher grade which in Korean is called **고등** (Ko dung). The work of the higher grade consists of his going carefully over the corrected paper, noting the corrections and familiarizing himself with the facts of Scripture as contained in those answers. He may take the examination for the higher grade immediately after he has completed the first grade of any section or he may complete the first grade of all twelve sections and then begin on the higher grade work. No examination, however, on any section will be given for the higher grade, until the first grade work has been done and his grade for same received. The examination for the higher grade consists of any *ten* questions selected out of the 25 to 35 questions of each section. The student must prepare on all the questions for he does not know what questions will be asked. The answers must be written from memory, that is, without Bible or note book. No helps whatever are allowed at the examination. This examination must be taken in my presence or in the presence of any pastor whom I may authorize having given the rules under which it is to be taken. For the first grade we have decided upon 50% as the lowest passing grade. For the higher grade 60% is the lowest that is allowed to pass. A grade card with a personal letter is sent to each one passing the higher grade, a letter only is sent when they have not passed. A diploma is granted to those who successfully pass all the examinations of each of the twelve sections. That diploma means that the student has successfully answered 120 of the more than 350 questions on the New Testa-

ment selected out of every Gospel, and every epistle, Acts and the Revelation.

In the preparation of the questions we considered it helpful to provide a very brief introduction for each book or epistle, consisting of the writer, time, place, purpose and for whom written. Other than that there are no notes. We charge an enrollment fee of 50 sen per member which covers all expenses for both the first and higher grades and also the diploma when completed. That course does not meet all the expense connected with the office work but is as much as we think should be charged at present. A commendable feature of this system is that it develops independent Bible study. The student is directed and helped only enough to get him started in the rich treasures of the Word. This assistance gives the student a taste and an incentive that is secured in no other way. The self-effort put forth with success develops that spirit of inquiry which can be satisfied only in the daily study of the Scriptures. The first grade is made as easy as it is possible to be, in order that it may be in the reach of all. The higher grade is made more difficult yet is within the reach of almost all who take the first grade. Elders and Pastors find this course worth while and can take it with profit even though they have already had a Bible Institute or Seminary course.

Notes and Personals.

Rev. and Mrs. John Orkney, Rev. and Mrs. W. F. Miller, Rev. and Mrs. W. E. Thiele, and Miss Black have arrived as reinforcements to the Oriental Missionary Society.

Rev. W. N. Blair, D. D., of the Northern Mission has returned after a furlough in the United States. Mrs. Blair and the children are to remain for some time in the homeland.

Rev. Paul Grove and family, Mrs. D. A. Bunker and Mrs. E. D. Follwell, of the Methodist Mission, North, have returned to Korea from the United States.

The Rev. J. F. Lacy has arrived from the United States to take charge of the Sunday School work of the Northern Methodist Church.

Rev. S. A. Beck, has returned to Korea for a short visit.

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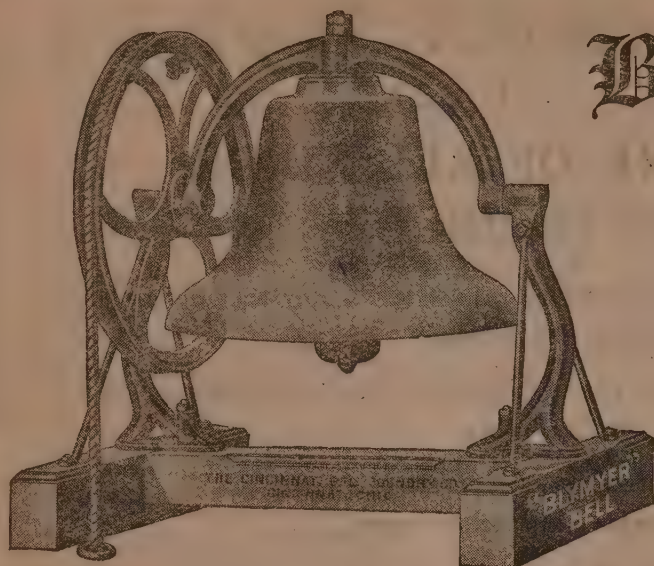
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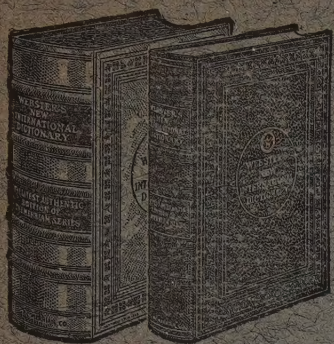
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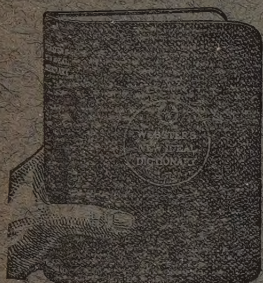
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